



The lamentacion of a
 sinner, made by þ most
 verruous Ladie, Quene
 Caterin, bewapling the
 ignorance of her blind
 life: set furth and put in
 print at the instaunt de-
 sire of the righte graci-
 ous ladie Caterin Du-
 chesse of Suffolke, at the
 earnest requeste of the
 right honorable Lord,
 William Parre, Mar-
 quisse of North
 ampton.





45,95

Wiltam Cicill hauing taken
muche profit by y reading of this
treatyse folowing, wissheth vnto
euerie christian by y reading therof
like profit with increase from god.

Moste gentle & Chri-
stian reader, yf ma-
ters shoulde be ra-
ther confirmed by
their reporters, than
the reportes, warraunted by the
maters, I might iustly bewayle
our tyme wherein euil deades be
well woozded, and good actes e-
uill cleped. But synce truthe is,
y thinges be not good for their
prayles, but be prayled for their
goodnes, I doe not moue the to
lyke this christian treatise, by-
cause I haue mynde to prayse it,
but I exhorte the to mynde it, &
for the goodnes, thou shalt al-
lowe

The preface.

Iowe it, for whose likinge I labour not to obteyne, only moued by my example, their iudgement I regarde chieflie confirmed by by the matier. Truly our tyme is so disposed, to graunte good names to euill frutes, and excellent termes to meane workes, that neyther can good dedes enioye their due names being defrauded by the euill, neyther excellent workes can possesse their worthy termes beinge forstalled by the meane. In so muche that men seeke rather, howe muche they can, then howe muche they ought to saye: inclininge more to their pleasure, the to theyr iudgement, and to shewe them selues rather eloquent, then the matier good: so that neyther the goodness of the cause can moue them
to

The preface:

to saye more, neyther the euilnes
lesse. For if the excellencye of this
christian contemplacion eyther
for y^e goodnes herin to maruaill,
appering eyther for the proffyt
herupon to the reader ensewinge
shoulde be with due commenda-
cion folowed, I of necessitie
shoulde eyther trauaile to fynde
oute newe wordes, the olde being
anticipated by euill matiers, or
wishe that the comen speache
of prayling were spared untill
conuenient maters were founde
to spende it: suche is the plentye
of prayling, and scarcenes of de-
seruing. Wherfoze lackinge the
manner in wordes, and not the
matier in deade of high commē-
dacion, I am compelled, to kepe
in my iudgemente with sylence,
trusting whō my reapeze coulde
not

The preface

not haue moued to lyke thys
present treatise, the worthines of
the matier shal compell to geue
it honour. Any earthely manne
woulde sonc be stirred to see some
mystery of magike, or practise of
alchumpe, or perchaunce some
enchauntement of Elementes:
But thou whiche art christened,
hast here a wonderful mystery of
the mercy of god, a heuenly prac-
tise of regeneration, a spirituall
Enchauntement of the grace of
god. Yf Ioye and tryumphes be
shewed when a kinges childe is
borne to the worlde, what Ioye
is sufficient, when goddes childe
is regenerated from heauen.

Thone is fleshe whiche is borne
of fleshe: The other is spirite,
whiche is borne of Spirit. The
one also shall wither like y^e grasse
of

7

The preface:

of the pearth in shorte tyme, the
other Chal lyue in heauen beyond
al tyme. Yf the finding of one lost
shepe, be more ioyfull, then the
hauiug of ninetic and nyne, what
Joye is it to consyder the retorne
of a straye childe of almightye
god, whose retorne teacheth the
nyentie and nine to come to their
folde? Euen suche cause of Joye
is this, that the Angells in hea-
uen take comferte herin: be thou
therfore ioyfull where a noble
childe is newlie bozne: shewe thy
selfe gladde where the lost shepe
hathe wunne the hole flocke: be
thou not sad, wherin Angelles
reioyce. Here mayst thou see one,
if the kinde maye moue the a wo-
man, if degre may prouoke the a
woman of highe estate, by birthe
made noble, by mariage most no-
ble

The pface.

ble, by wisdom godly, by almighty king, an excellent Quene, by a famous Henry, a renowned Katheryne, a wife to hym that was a kinge to realmes: refusinge the worlde wherein she was loste, to obteyne heauen wherein she maye be saued: abhorringe synne, whiche made her bounde, to receyue grace, whereby she may be fre: dispising fleshe the cause of corruption, to put on the spirite, & cause of sanctificacion: forsaking ignorance wherein she was blind, to come to knowledge, whereby she may se: remouing supersticion, wherewith she was smothered, to embrace trew Religion, wherewith she may reuiue. The frutt of thys treatise (good Reader) is thye amendment: this only had, the wyter is satisfied. This good
lady

The Preface.

lady thought no shame to detect
her sinne, to obteyne remissiō: no
bilenes, to become nothing, to be
a mēbze of hī, which is al thinges
is all: no folpe to forget the wis-
dome of the worlde, to lerne the
Simplicitie of the gospel: at the
last, no displeasaunties to sub-
myt her selfe to the scole of the
Crosse, the learning of the cruci-
fixe, the booke of our redēpciō, &
very absolute libzary of goddes
mercy and wisdom. Thys way
thought she her honour encrea-
sed, and her state permanente,
to make her yearthlye honour
heauenly, and neglect the transi-
tozpe for the euerlastyng. Of
this I woulde the warned that y
profit may ensewe. These greate
misteries, and graces be not well
perceyued, except they be suerly
studied

The p[re]face.

studied, neyther be they perfectly
studied, except they be diligently
p[ra]ctised : neither p[ro]fitablye
p[ra]ctysed, without amende[m]ent.
Se & lerne hereby what she hath
doone, then mayst thou p[ra]ctise,
and amend that thou canst do: so
shalt thou p[ra]ctise with ease ha-
uing a guyde, & amende w[ith] p[ro]-
fit, hauing a zeale. It is easyer to
see these, then to learne: begynne
at the easiest to come to the har-
der: see thou her confession, that
thou maist lerne her rep[en]taunce:
p[ra]ctyse her perseueraunce, that
thou mayst haue lyke amende-
mente: Displease thy selfe, in es-
chewing vice, that thou mayste
please god in askyng grace: let
not shame hinder thy confessiō,
whiche hindred not the offence: be
thou

The Preface.

thou sure yf we knowledg our
sinnes, god is faythful to forgiue
vs, and to clense vs from all vn-
r yghteousnes: obey y prophetes
saying: declare thy wayes to the
lord. Thus far thou maist learne
to knowe thy selfe: next this be
thou as diligent to releue thye
selfe in goddes mercy, as thou
hast be to reuele thy selfe in thine
owne repentaunce. For god hath
cōcluded al thinges vnder sinne,
because he woulde haue mercy
vpon al, who hath also bozne our
sinnes in his body, vpon the tre,
p we shoulde be delyuered from
sinne, & shoulde lyue vnto right-
wisnes, by whose stripe we be hea-
led: here is oure anker, here is our
shepeherd, here we be made hole,
here is our life, our redempcion,
our

The pface.

our saluacion, and our blisse: let
vs therfore nowe fede by thys
gracious quenes example, and
be not ashamed to become in con=
fession publicanes, since thys no=
ble lady wil be no Pharesie. And
to all ladies of estate I wishe as
ernest minde to folow our quene
in vertue, as in honour: that they
might once appere to prefer god
before the worlde: and be hono=
rable in religion, whiche nowe be
honorable in vanyties: so shall
they (as in some vertuouse ladies
of right high estate it is with
greate comforte seene) taste of
this fredome of remission of this
euerlastyng blisse, whiche exce=
deth all thoughtes and vnder=
standinges, and is prepared for
the holie in spirite, for the which
let vs with our intercessiō in ho=
lynes

The preface.

lynes and purenes of lyfe, offer
our selves to the heaucnly father
an vndefiled host: to whom be
eternall prayse and glo=
rye throug all the
yearth, without
ende. Amen.

A lamentacio

or complaynte of A
Synner.



When I con-
sidre, in the
bethinking
of myne e-
uill, & wret-
ched former
life, myne
obstynate,
stony, and vnttractable herte, to
haue so much exceded in euilnes,
y it hath not only neglected, yea
cōtemned, & dispised goddes ho-
ly preceptes & cōmaundementes:
But also enbrazed, receyued, and
esteemed vayne, folish, and feyned
tryfles: I am, partely by the hate
I owe to sinne, who hathe rep-
A. i. gned

By knowles
lege of sin cō-
meth confessi-
on.

The lamentacion

Charitie is
not abashed.

The argu-
ment of the
book.

The authors
sinnes.

Psal .iir.

The good-
nes of god.

gued in me, partely by the loue I
owe to all Christians, whom I
am contente to edifye, euen with
therample of mine owne shame,
forced and constrayned with my
harte and wordes, to cōfesse, and
Declare to the worlde, howe in-
grate, negligent, vnkynde, and
stubberne, I haue bene to god my
Creatour: and howe beneficiall,
mercyfull, and gentill, he hath
ben alwayes to me his creature,
beyng suche a miserable, wret-
ched sinner. Truly I haue ta-
ken no lytle small thing vpon me,
firste to set furth my whole stub-
bernes, and contempt in wordes,
the which is incomprehensible in
thought (as it is in the Psalmc)
who vnderstandeth hys faultes?
next this to declare the excellent
beneficence, mercy, & goodnes of
god,

of a finner.

god which is infinite, vnmeasur-
table: neyther can all the wordes
of Angelles, & men, make relacio
therof, as apperteyneth to hys
moſte high goodnes. Who is he
that is not forced to confeſſe the
ſame, if he conſyder what he hath
receyued of god, and dothe dayly
receyue? Yea if men woulde not
acknowledge, & confeſſe the ſame, **Lu. xix.**
the ſtones woulde crie it out. True-
lye I am conſtrayned & forced to
ſpeake & write therof to mine own
confuſion & ſhame: but to the great
glozye, and prayſe of god. For he
as a louyng father, of moſte ha-
bundant and high goodnes, hath
heaped vpon me, innumerable
benefites: and I contrary, haue
heaped manifolde ſinnes, diſpy-
ſing that whiche was good, holy,
pleaſant, and acceptable in hys

Gods good-
nes marue-
louſe.

Gods inuif-
ible wonder-
full.

A.ii.

ſight

The lamentacion

Thon. iiii.

The iugement
of man is cor-
rupt in all
thinges.

sight, and choyling that whiche
was delictious, pleasant, and ac-
ceptable, in my sight. And no mer-
uayle it was that I so dyd, for I
would not learne to knowe y^e lord
and hys wayes. But loued darke-
nes better then light: Yea dark-
nes seemed to me, light. I embraced
ignozanee, as perfect knowlege, &
knowelege seemed to me super-
fluous & vayne: I regarded little
goddes worde, but gaue my selfe
to vanities and shadowes of the
worlde. I forooke him, in whom
is all truth, & folowed the vayne
folishe imaginacions of my hert.
I would haue couered my synnes
with the p^retence of holynes, I
called supersticion, godly mea-
ning, and true holynes, erroure,
The lord did speake many plea-
sant and swete wordes vnto me,
and

of a sinner.

and I woulde not heare: he called
me diuersly, but throughe fro-
wardnes I woulde not answere.
Mine euilles, and miseries be so
many and great, that they accuse
me euen to my face. Oh howe mi-
serably & wretchedly am I con-
founded: when for the multitude
and greatnes of my finnes, I am
cōpelled to accuse my selfe. Was
it not a merueylous unkyndnes
when god dyd speake to me, and
also call me, that I woulde not
answer him: what man so called,
woulde not heaue harde: or what
man hearyng, woulde not haue
answered: Yf an earthly Prince
had spoken, eyther called him, I
suppose there be none but would
willingly haue done bothe. Now
therfore what a wretche & Cay-
tife am I: that when the Prince

Every man
syn accuseth
hym selfe,

of

The Lamentacion

of princes, & king of kinges, did
speake many pleasant, and gen-
tie wordes vnto me, & also cal-
led me so many & sundry times,
that they canne not be numbred:
And yet notwithstanding these
greate signes & tokens of loue,
I woulde not cum vnto him, but
hyding selfe out of his sight, se-
king many crooked & bye wayes,
wherin I walked so longe, that
I had cleane losse his sight. And
noo maner waye or woundre, for I
had a blinde guyde called Igno-
rance, who dimmed so mine eyes,
that I could neuer perfectlye get
any sighte of the fayre, goodly,
streight, and ryght wayes of hys
doctrine: but continuallye trauay-
led vnicomfortable, in the foule,
wicked, crooked, & peruerce wayes,
Yea, & bicause they were so much
haunted

A blind guyde
for a blind
way.

of a sinner.

haunted of many, I coulde not
thinke, but I walked in the per-
fect & right way: hauing more re-
garde to the numbre of the wal-
kers, then to the order of the wal-
king: beleuing also moſte ſurely
with company to haue walked to
heauen, wheras I am moſt ſure,
they woulde haue brought me
downe to hell. I forſoke the ſpi-
rituall honoring of y^e true liuyng
god, & worſhipped viſible idoles,
and ymages made of mennes
handes, beleuing by them to haue
gotten heaue, yea to ſay y^e truth,
I made a great ydol of my ſelfe:
For I loued my ſelfe better then
god. And certaynely looke howe
many thinges are loued or pre-
ferred in our hartes before god,
ſo many are taken and eſteemed
for ydolles, and falſe goddes.

The number
of people may
not be follow-
ed, but the
goodnes.

Fleſhly man
regardeth not
ſpirituall
thinges.

Marke a
nūber of y-
doles.

Alas

The Lamentacion

The sinne a:
gainst p. i. co:
maundement.

Deut. vi.

The blood of
Christ.

The word of
god is onely
p. doctryne of
saluation.

B. of Rome,
is an cupill v:
surpous of
Christes po:
wer.

Alas howe haue I violated this
holy, pure, & moste high pzecepte
and commaundement of the loue
of god: whiche pzecepte byndeth
me to loue hym wth my hole harte,
minde, force, strength, & vndersta:
ding. And I, like vnto an cupill,
wicked, disobedient childe, haue
gyuen my wil, power, and sences,
to the contrary: making almoste
of euery earthly & carnall thing,
a god. Furthermoze the bloud of
Christe was not reputed by me,
sufficient for to wassh me fro the
fylth of my sinnes: neyther suche
wayes as he hath appoynted by
his word. But I sought for such
refra^t as the bisschoppe of Rome
hath planted in his tyranny and
kingdom, trusting with greate
confidence by the vertue & holy:
nes of the, to receyue full remissi:
on

Of a Sinner

on of my sinnes. And so I did as much as was in me, to obfuscate and darken the great benefite of Chyestes passion: then the whiche no thought cā cōceyue any thing of moze value: There can not be dooen so great an iniury and displeasure to almighty god our father, as to treade vnder foote Christ, his only begotten & welbeloued Sonne. All other sinnes in the worlde gathered together in one, be not so heynous, and detestable in the sight of god. And no wonder, for in Chyeste crucified, god doth shewe him selfe most noble and gloryouse, euen an almighty god, and most louing father, in his onlye deere and chosen blessed sonne. And therefore I counte my selfe one of the moste wicked & miferable sinners, by cause

The father is honoured in his sonne.

Hebze. x.

The most horrible sin

The honour of God ascribed vpon the cross

Hebze. i.

The Lamentacion

i. Cor. .ii.
To knowe
Christ cruci-
fied is & consi-
deringest lest
thou dismauntie,

Philip. .iii.

Lu. xliii.

Man of hye
owne proud
nature is ea-
sely made a
Pharisey.

cause I haue ben so inuch cōtra-
ry to Christ my sauour. Sainct
Paule desired to knowe nothing
but Christ crucified, after he had
ben rapt into the thirde heauen,
where he hearde suche secretes as
were not cōuenient & mete to vt-
ter to men: but counted all hys
workes, & doinges as nothing,
to winne Christ. And I most pre-
sūptuously thinking nothing of
Christ crucified, went about to set
furth mine owne righteousness,
saying wth the proude Pharisey.
Good lord I thanke y^e, I am not
like other mē. I am none adulte-
rer, nor fornicatour, & so furth, wth
suche like wordes of bayngloze,
extollyng my self, & dispising o-
thers, working as an hired ser-
uaunt, for wagies, ozels for re-
ward: & not as a louing childe, o-
ly for

of a sinner.

ly for very loue, wout respect of
wagies or reward, as I ought to
haue done: neyther did I cōsidre
howe beneficiall a father I had,
who dyd shewe me his charitie &
mercie, of his owne mere grace &
goodnes, & when I was most his
enemie, he sent his only begottē
& welbeloued Sonne into thys
world of wretchednes & misery, to
suffre most cruel & sharpe Deathe
for my redemption. But my hart
was so stony & hard, & this great
benefite, was neuer truly & liuely
printed in my hart, although w
my wordes it was oftē rehearsed:
thinking my selfe to be sufficient-
ly instructed in & saue, and being
in dede, in blind ignorance. And
yet I stode so wel in mine owne
iudgement & opiniō, & I thought
it vayne to seke & encrease of my
knowlege therin.

Paul

Chap. 1. v. 11
to be thankes
ful to your
father

Rom. 8.

Hard hartes
receiue no
print.

The Lamentacion

1. Cor. .ii.

Two yoke
fellows.
Blindnes &
hardnes of
harte.

Profession
in baptisme.

Christe inno-
cent.

Esa. liii.
mā sinful.

Paule, calleth Christe the wise-
dome of god, and euen the same
Christe was to me foolishnes: my
pryde & blindnes disceyued me, &
the hardnes of my hart withstode
the growing of truthe within it.
Suche were the frutes of my
carnall and humane reasons, to
haue rotten ignoraunce in pryce,
for rype and seasonable know-
lege. Suche also is the malice &
wickednes, that posselleth the
hertes of men: suche is the wise-
dome, and pleasing of the fleshe.
I professed Christe in my bap-
tisme whē I beganne to liue, but
I swarued from him after bap-
tisme, in continuance of my ly-
uing, euen as the heithen whiche
neuer had beguine. Christe was
innocent and voyde of all sinne,
and I wallowed in fylthie sinne:

and

of a sinner.

& was free from no sinne, Christe
was obedient vnto his father euē
to the death of the crosse, & I dis-
obedient, and most stubburne e-
uen to the confusion of truthe.
Christ was meke and humble in
harte, and I moste proude and
vayne glorious. Christe dis-
pised the worlde with all the va-
nities therof, and I made it my
god because of y^e vanities. Christ
came to serue his bretheren, & I
coueted to reule ouer thē. Christe
dispyled worldlye honor, and I
much delited to attayne the same,
Christe loued the base and simple
thinges of the world, and I este-
med the moste fayre and pleasant
thinges. Christe loued pouertie,
and I welth. Christ was gentle,
and merciful to the poore, and I
hard harted & vngentle. Christe
prayed

Philip. ii
Christe obed-
ient.

Man stub-
burne.

Math. ix.

Christe hum-
ble

Man proude.

Iohn. viii

Math. iiii

Christe he-
uently.

Man word-
ly.

Iohn. xiii

Iohn. vi.

Ma. xvi

Ma. viii.

ii. Cor. viii

Christe poore

Man riche

Luk. xiii

Lu. xxi.

The Lamentacion

John .xiii.
Math. ix.

Many christi-
ans know:
not they: pa-
trone
Ignorant
wisdom.

Without the
cause, nothig
is rightly
known.
Rom. ii.

Lamentacion.

prayed for his enemies, & I hated
mine. Christ reioysed in þ conuer-
cion of sinners, & I was not gre-
ued to see their reuercio to sinne.
By this declaracio all creatures
may perceyue howe farre I was
from Christ, & wout Christe, yea
how cōtrary to Christ, although
I bare þ name of a Christian. In
so muche þ if any mā had sayde I
had ben wout Christe, I woulde
haue stifly withstande the same.
And yet I neyther knewe Christ,
nor wherfore he came. As concer-
nyng the effecte and pourpose of
his comynge, I had a certayne
vayne, blind knowlege, both cold
& dead, which may t c had with al
sinne, as it doth playnly appere,
by this my confession & open de-
claracio. What cause nowe haue
I to lament, mourne, sigh & wepe
for my life, & time so euil spent: w
howe

of a Sinner.

Howe much humilitie & lowlines
ought I to cum & knowlege my
sinnes to god: geuing hi thākes,
p̄ it hath pleased hym of his ha-
boundaunt goodnes, to geue me
time of repentance: for I know
my sinnes in p̄ consideracion of
thē, to be so greuouse, & in p̄ num-
ber so exceding, p̄ I haue deser-
ued very oftē, eternal damniaciō.
And for the deseruing of goddes
wzath, so manifoldlie due, I must
vncessantly, geue thanks to the
mercy of god, beseching also that
p̄ same delay of punishment, cause
not his plage to be the sozer, since
mine own cōscience condēneth my
former doinges. But his mercy ex-
cedeth al iniquitie: and if I shuld
not thus hope: Alas what should
I seke for refuge & cōfort: no moz-
tal man is of power to help me: &
for the multitude of my sinnes,
I dare

God knoweth
goodnes in
discreting his
wzath.

psal. ciii.

psal. cxiii.

The Lamentacion

Lu. xlviii.

Christe draw
with man
from despe-
ration

i. John. i.

John. iiii.

i. John. ii.

John. iiii.

Math.

.xlviii.

The pow-
er & will of
god.

John. iiii.

No saviour
but one.

Lu. xix.

Math. ii.

I dare not lyft vp myne eyes to
heauen where the seate of iudge-
ment is, I haue so muche offen-
ded god. What, shal I fal in des-
peracion: nay I wyll call vpon
Christ the light of the worlde, the
fountayne of life, the reliefe of al
carefull, and the peacemaker be-
twene god and man, and the on-
ly health and comforte of al true
repentant sinners. He can by his
almighty power, saue me, & de-
lyuer me out of this miserable
state, and hath will by his mercy
to saue euen the whole sinne of y
world. I haue no hope nor confi-
dence in any creature, neyther in
heauen, nor earth, but in Christe
my whole and only Saviour.
He came into the worlde to saue
sinners, and to heale them that
are sicke, for he sayeth: the whole,
haue

of a sinner.

haue no nede of a Physicion. Be-
holde lord howe I come to the, a ^{mans humble}
sinner, sycke, & greuously wound- ^{little}
ded: I aske not breade, but the
crummes that fall from the chil- ^{Math. xv.}
drens table. Cast me not oute of
thy sight, although I haue deser-
ued to be cast in to hell fier.

If I shoulde looke vpon my
sinnes, and not vpon thy mercy, I
shoulde dispayre: for in my selfe
I fynde nothing to saue me, but
a donghill of wyckednes, to con-
demne me: if I shoulde hope by
myne owne strength, and power,
to cum oute of thys masse of ini-
quitie, and wickednes, wherein I
haue walked so long, I shoulde
be disceyued: For I am so igno-
rant blinde, weake & feble, that I
cannot bring my selfe out of this
intangled & weyward masse: but y

A masse of
synne,

B. i.

more

The lamentacion

Psal. cxviii.

Phil. ii.

ii. Cor. iii.

God beginneth
with man.

Math. xvi.

i. Cor. xii.

Rom. viii.

more I seeke meanes & wayes to
wind my selfe out, the more I am
wrapped & tangled therin. So y
I perceyue my struiuing therin, to
be hynderance: my trauayle to
be labour spent in going backe.
It is the hand of y lord, that can
& will bring me, out of this end-
les mase of death: for without I
be pzeunted by the grace of the
lorde, I can not aske forgeuenes
nor be repentante or sozr for the.
There is no man can auowe that
Christe is the only Sauour of
the world: but by the holy ghost:
yea, as Saynt Paule sayeth, no
man can say the lorde Iesus, but
by the holy ghost. The spirit hel-
peth our infirmities, and maketh
continuall intercession for vs,
with suche sozoful groninges, as
can not be expessed. Therefore
I will

of a sinner.

I wyll first require and pray the
lorde, to geue me his holy spirit,
to teache me to auowe that Christ
is the sauour of the worlde: and
to vtter these wordes, the lorde
Jesus: and finally to helpe myne
infirmities, and to intercede for
me. For I am mooste certayne &
suer, that no creature in heauen
nor earth, is of power: or can by
any meane helpe me, but god,
who is omnipotent, almighty, be-
nificyall, and mercyfull, wel wil-
ling, and louing to all those that
call, and put their whole confi-
dence and trust in hym. And ther-
fore I wil seke non other meanes
nor aduocate, but Christes holy
spirite, who is only the Aduocat,
and mediatour betwene god and
man to helpe and relpue me. But
nowe what maketh me so bolde, &

The teching
of the holy
spirite.

JESUS.

Actes. iiii.

God is ones
ly the helper.

i. Iohn. ii.

Christ is the
onely meane
betwene god
and man.

Obiection.

What ma-
keth mā bold

B.ii.

har=

The Lamentacion

Solacion.

The promise
of Christ.

Math. xi.

hardy, to presume to cum to the
lord with suche audacitie & bold-
nes, beyng so greate a Sinner:
trulye nothinge, but hys owne
woorde: for he sayeth. Cum to me
al ye that labour, and ar burde-
ned, and I shall refreshe you.
What gentle, mercifull, & cōfor-
table wordes ar these, to all sin-
ners: were he not a frantick, mad
beastly & folysh man, that would
runne for ayde, helpes, or refuge,
to any other creature? What a
most gracious, comfortable, and
gentle saying was this, w suche
pleasant and swete wordes, to al-
lure his enemies to cū vnto him?
Is there any worldlie prince or
magistrate, that woulde shewe
suche clemencie & mercie, to their
disobedient and rebellious sub-
iectes, hauyng offended theym?

I sup.

of a sinner.

I suppose they would not with
suche woordes allure the, excepte
it were to calle theym, whom they
can not take, & punishe theym be-
yng take. But euen as Christe is
Prince of Princes, and lorde of
lordes, so his charitie, & mercy ex-
cedeth & surmounteth all others.
Christ saith, if carnall fathers do
geue good giftes to their childe
whē they aske them, howe muche
more shall your heauenly father,
being in substance al holie, & most
highly good, geue good giftes to
all them that aske hym. It is no
smal nor litle gift that I require,
neyther thinke I my selfe worthy
to receyue suche a noble gift, be-
ing so ingrate, vnkinde and wic-
ked a chylde. But when I behold
the benignitie, liberalitie, mer-
cy, and goodnes, of the lorde, I

Apoc. xvi.

Math. vii.

The giue.

The gifte.

The taker.

The good-
nes of God
boldeneth his
Chosen.

am

The Lamentacion

zacha. r.

John. xvi.

Fayth is euer
necessary.

Rom. xiii.

Rom. iii.

i. John. iiii.
Kerne what
true fayth.
doth in man.
Dse. ii.
Eph. ii.
Rom. v.

I am encouraged, boldened, and
stirred to aske suche a noble gift.
The lord is so bountefull, and
lyberall, that he will not haue vs
satisfyed, and contented with one
gyft, neyther to aske simple and
small giftes. And therfore he pro-
miseth, and bindeth him selfe by
hys worde, to geue good and be-
neficiall giftes, to all them that
aske hym with true fayth: with-
out whiche, nothing can be doen
acceptable or pleasing to god.
For fayth is the foundation, and
grounde of all other giftes, ver-
tues and graces: and therfore I
wil saye, Lord encrease my fayth.
For this is the life euerlastyng
lord, that I must beleue the to be
the true god, & whom thou didest
sende, Iesu Christ. By this fayth
I am assured; and by thys assu-
rance,

of a sinner.

rance, I fele the remission of my Galat. iiii.
sinnes: this is it that maketh me
bold, this is it that cōforteth me,
this is it that quencheth all dis-
payre. I knowe O my lord, thy
eyes looke vpon my fayth: Saynt
Paule sayeth, we be iustified by
the fayth in Christe, & not by the
deades of the lawe. For if right-
wisenes cum by the lawe, then
Christ died in vayne. S. Paule
meaneth not here, a dead humain,
historical fayth, gottē by humain
industrie, but a supernall liuelype
fayth, which worketh by charitie,
as he him selfe plainly expresseth.
This dignitie of fayth is no di-
rogaciō to good workes, for oute
of this fayth springeth all good
workes. Yet we may not impute
to the worthines of fayth or wor-
kes, our Justificaciō before god:

Justification
by a Christiā
faythe.

Roma. iiii.
Galat. ii.

Galat. v.

Dignitie of
fayth hurteth
no workes.

Marke dis-
tiguely with
but out offence.

The Lamentacion

Rom. iii.

Rom. v.

but ascribe and geue the worthyness of it, wholly to the merites of Christes passion, and referre and attribute the knowlege and perceyving therof, onely to fapth: whose very true only propertie, is to take, apprehende and holde fast the promyses of goddes mercie, the whiche maketh vs right-wise: and to cause me continually to hope for the same mercy, and in loue, to worke all manner of wayes allowed in the scripture, that I may be thankfull for the same. Thus I feele my selfe to cū as it were in a newe garment, before god, and nowe by his mercye, to be taken iuste, and right-wise, whiche of late without hys mercy, was sinfull and wicked: and by fapth to obteyne his mercy, the whiche the vnfapthfull can

of a sinner.

can not enioye. And although John. iij.
Saint John extolleth charitie in Objection,
hys Epistle, saying that god is
charitie, and he that dwelleth in i. John. ii.
charitie, dwelleth in god, Truly
charitie maketh menne liue lyke Solution,
aungelles. And of the most furri-
ous vnbrydled carnall men, ma-
keth meke lambes. Yea w howe
feruent a spirite, ought I to call,
crye, & pray to the lord, to make
his greate charitie to burne, and
flame in my harte, being so sto-
upe, and euyl affected, that it ne-
uer woulde conceyue, nor regard,
the greate inestimable charitie,
and loue of god, in sending hys
only begotten and dere beloued
Sonne into this vale of miserie,
to suffre the moste cruell & sharpe
death of the crosse, for my redē-
cion: Yet I neuer had this vn-
speakable

The Lamentacion

speakeable and most high chari-
tie, and abundant loue of god,
printed & fired in my hart dulyc,
till it pleased god of hys mere
grace, mercy, & pitie, to opene myne
eyes, makynge me to see, and be-
holde with the eye of liuely fayth,
Christ crucified to be myne only
sauour and redemer. For then I
beganne (and not before) to per-
ceyue and see myne owne Igno-
raunce and blindness: the cause
therof was, that I woulde not
learne to knowe Christ, my Sa-
uiour and redemer. But when
god of hys meere goodnes had
thus opened myne eyes, & made
me see and behold Christ, the wis-
dome of GOD, the light of the
world, with a supernatural sight
of fayth. All pleasures, vanities,
honour, riches, welth, and aydes
of the

Charitie
knoweth not
Christ, but by
reporre of
fayth.

1. Cor. i.

Iohn. i.

of a Sinner.

of the world began me to waxe bitter vnto me: thā I knewe it was no illusion of the deuill, nor false, ne humaine doctrine I had receyued: whē suche successe came thereof, that I had in detestaciō & hor-
rour, & which I erste so muche lo-
ued & esteemed: being of god for-
bidden that we shoulde loue the
worlde or the vayne pleasures &
shadowes in the same. Thā begā
I to perceyue & Chryste was my
only Sauour & redemer, & the
same doctrine to be al diuine, ho-
ly, & heauēly, infused by grace, in-
to the hartes of & faythful, which
neuer cā be atteyned by humayne
doctrine, wit nor reasō, although
they should trauayle and labour
for the same, to thend of & worlde.
Then began I to dwel in god by
charitie, knowing by the louyng
charitie

i. Iohn. ii.

Iohn. xiii.

Charitie im-
mediately fos-
loweth liuely
fayth.

The lamentacion

Secret obiection.

charitie of god in the remission of my sinnes, that god is charitie as Saint Iohn sayth. So that of my faythe (wherby I came to knowe god, and wherby it pleased god euen because I trusted in hym, to iustifie me) sprang this excellent charitie in my harte. I thinke no lesse but many wil wonder and maruell at this my saying, that I neuer knewe Christe for my Sauoure and redemer, vntil this tyme, for many haue this opiniō, saying: who knoweth not there is a Christ: who being a Christian, doth not confesse hym bys Sauoure: And thus beleuing their dead, humayn, historickall fayth, & knowlege (whiche they haue learned in their scholasticall bookes) to be the true infused fayth and knowlege of Christe,

of a Sinner.

Christe, whiche may be had (as
I sayde before) with all sinne.
They vse to saye by their owne,
experience of the selves, that their
fayth doth not iustifie them. And
true it is, excepte they haue thys
fayth the which I haue declared
here before, they shall neuer be
iustified. And yet it is not false
that by fayth only I am sure to
be iustified: euen this is the cause
that so many empugn this office
and dutie of true fayth, bycause
so many lacke the true fayth. And
euen as the faythfull are forced
to allowe true fayth, so the vn-
faythful can in no wise proba-
bly intrete therof: y^e one feling in
him selfe that he sayth, the other
hauing not in him for to say. I
haue certeynly no curious lear-
ning to defende this matter with-

Ample and
true solutio,

all,

The Lamentacion

all, but a simple zeale, and earnest
loue to the truth, inspired of god,
who promiseth to powre his spi-
rite vpo all flesh: which I haue
by the grace of god (whō I moste
humblie honour) felt in my selfe
to be true. Let vs therfore nowe
I pray you, by fayth, beholde &
considre the greate charitie, and
goodnes of god, in sending hys
Sonne to suffer death for our re-
demcion, when we were his mor-
tal enemies, and after what sort &
maner he sent him. First it is to be
considered, yea, to be vndoubted-
ly w a perfect fayth beleued, that
god sent him to vs freely, for he
dyd geue him, and solde him not.
A more noble and ryche gift, he
coualde not haue geuen. He sente
not a seruaunte, or a frende, but

How god
sent his son.

John. iiii.

his

of a sinner.

his only Sonne, so deelye beloved : not in delytes, riches, and honours, but in crosses, poouerties, & slaunders: not as a lord, but as a seruaunt. Yea, & in most Philip. ii. vyle, and paynfull passions, to wasch vs, not with water, but w i. John. i. his owne precious bloud: not from myer, but from the puddle and fylthe of our iniquities. He hath geue him, not to make vs poore, but to enryche vs with his di- Roma. viii. uine vertues, merites, and graces, yea and in hym, he hath geuen vs all good thynges, and fynally hym selfe : and that with suche greate charitie as can not be expessed. Was it not a moste high, and aboundaunt charitie of G O D, to sende Chyste to shed his bloud, to loose honour, The charitie of G O D toward man. lyfe, and all, for hys ennemyes?

Even

The Lamentacion

Rom. v.

A godly med-
itacion.

The beautie
of the soule.

Euen in the tyme when we had
doen him moſte iniurie, he firſt
ſhewed his charitie to vs, with
ſuch flamibes of loue, that grea-
ter coulde not be ſhewed. God in
Chriſt hath opened vnto vs (al-
though we be weake, and blinde
of our ſelues) ꝑ we may beholde
in this miſerable ſtate, the great
wiſdom, goodnes, and truthe,
with all the other godly perfecci-
ons, whiche be in Chriſt. Ther-
fore inwardlye to behold Chriſt
crucified vpon the croſſe, is the
beſt and godlieſt meditacion that
cā be. We may ſee alſo in Chriſte
crucified, the bewtie of the ſoule,
better then in all the bookes of ꝑ
worlde. For who that with liuely
fayth, ſeeth and feleth in ſpirite,
that Chriſte the ſonne of god, is
dead for the ſatiſfying and the
purifying

of a sinner.

purifying of the soule, shall see
that his soule, is appoynted for
the very tabernacle, and mansi-
on of the inestimable and incom-
prehensible maiestie and honour
of god. We see also in Christ cru-
cified, howe vayne and folysh
the worlde is, & howe that Christ
being moſte wiſe, diſpiſed the
ſame. We ſee alſo howe bynde it
is, bicauſe the ſame knoweth not
Chriſt, but perſecuteth hym. We
ſee alſo howe vnkynde the worlde
is, by the kylling of Chriſte, in
the tyme he did ſhewe it moſt fa-
uour. Howe harde, and obſtinate
was it that would not be mollifi-
ed with ſo many teares & ſuche
ſweat, and ſo muche bloud ſhed
of the Sonne of God, ſuffering
with ſo greate and high charitie?
Therfore he is nowe very blinde

John. xi. ii.

The worlde
vayne.

Bynde.

Vnkynde

C. i.

that

The Lamentacion

Sinnes.

that seeth not howe bayne, foolish, false, ingrate, cruel, harde, wicked, and euill the world is: we may also in Christe crucified, weye our sinnes, as in a diuine ballance, howe greuous & howe weyghty they be, seying they haue crucified Christ: for they woulde neuer haue ben couinterpaysed but wth the great & precious weyght of the bloud of the Sonne of God. And therfore God of hys high goodnes, determined that hys blessed sonne shoulde rather suffer bloudeshed, then our sinnes should haue condemned vs. We shall neuer knowe our owne miserie and wretchednes, but with the light of Christ crucified. The we shall see our owne crueltie, when we feelee hys mercy : our owne vnrighwisenes and Iniquitie,

of a sinner.

quittie. when we see his rightwise-
nes and holynes. Therfore to
learne to knowe truly our owne
sinnes, is to study in the booke of
the crucifixe, by continuall con-
uersacion in fayth: and to haue
perfect and plentifull charitie, is
to learne first by fayth the chari-
tie that is in god, towardeg vs.

A christians
mans booke,

We may see also in Christe,
vpon the crosse, howe greate the
paynes of hell, and howe blessed
the Joyes of heauē be: and what
a sharpe, paynfull thyng it shal-
be to them that from that swete,
happye, & glorious Joye, Christ,
shalbe deprived. Then this cru-
cifix is the booke, wherein God
hath included all thinges, & hath
most cōpendiously written there-
in, all truth, profitable and neces-
sary for our saluacion. Therfore

Lessons of the
Crucifixe.
Paine of hell
Joye of Hea-
uen.

1. Cor. 11.

C. ii.

let vs

The Lamentacion

let vs indeuour our selves to studie thys booke, that we (beyng lightened with the spirite of god) maye geue hym thanks for so great a benefite. If we looke further in thys booke, we shall see Chyestes greate victory vpon the crosse, whiche was so noble and mighty: that there neuer was, neyther shalbe, suche. If the victory & glory of worldly princes were great, bycause they dyd ouercom great hostes of men, howe muche more was Chyestes greater: whiche vanquished not onely the prince of the worlde, but all the ennemies of god: triumphing ouer persecucion, Iniuries, villanies, sclauanders, yea death, the worlde, synne, and the deuil: and brought to confusion, all carnal prudence. The princes
of the

Chyestes vics
corp.

Collo. ii.

of a sinner.

of the worlde, neuer did fight wth
out the strengthe of the worlde.
Christe contrary, went to warre
euen agaynste all the strength of
þ world. He would fight as Da-
uid did with Goliath, vnarmed of
all humaine wisdom, and policy,
and withoute all worldlie power
and strength.

Neuertheles he was fully reple-
nished & armed wth the whole ar-
mour of þ spirite And in this one
battayle, he ouercame for euer, al
his enemies. There was neuer so
glorious a spoyle, neyther a more
riche and noble, then Christ was
vpon the crosse: whiche deliuered
al hys electe, from suche a sharpe
miserable captiuitie. He had in
this battayle many strypes, yea,
and losse hys life, but his victorie
was so muche the greater. Ther-
fore

Sapi. xviij.

Dauid and
Christ com-
pared in
fight.

The lamentacion

foze when I loke vpon the sonne
of god with a supernatural fayth
and light, so vnarmed, naked, ge-
uen vp, and alone with humi-
litie pacience, liberalitie, mo-
destie gentlenes, and with all o-
ther hys diuine vertues, beating
downe to the grounde al goddes
enemies, and making the soule
of man so fayre, and beautypfull,
I am forced to say that his vic-
tory and triumph, was meruey-
louse. And therefore Christ deser-
ued to haue this noble title.

**Iesus of Nazareth, king
of the Iewes.** But if we will
perticulerlie vnfold, and see hys
great victories, let vs firste be-
holde howe he ouercame sinne, wth
his Innocencie: and confounded
pride, with his humilitie: Quen-
ched

Spirituell
Irmure.

Ephc. v.

Mat. xxvii.

Iohas iijc.

of a sinner.

ched all worldlie loue, with hys
charitie : appeysed the wꝛath of
his father, with his mekenes: tur=
ned hatred into loue, with hys so
many benyfites, and godlie zele.
Christe hath not only ouercum
sinne, but rather he hath kyled
thesame: in as muche as he hath
satisfied for it him selfe, with the
most holy sacrifice and oblacion
of hys precious bodye, in suffe=
ring most bitter and cruel death.
Also after an other sorte : that
is. He geueth to al those that loue
hym, so muche spirit, grace, ver=
tue, and strength, that they may
resiste, impugne, and ouercome
sinne, & not consent, neyther suf=
fer it to reigne in them. He hath
also vanquished sinne, bicause he
hath taken away the force of the
same : that is, he hath cancelled
the

Victory ouer
sinne
Collo. i.

Actes. vii.

Rom. vi. vii

The lamentacion

Collo. ii.

S' it hurteth
not the electe.

Concupiscence
the originall
stane,

Rom. viii.

Objection.
Solucion.

A similitude.

the lawe, whiche was in euil men,
the occasion of sinne. Therefore
sinne hath no power agaynste
thepm, that are with h holy ghost
vnited to Christ. In theim there
is nothing worthy of damnaciō.
And although the dregges of A-
dam, doe remaine, that is our
concupiscences, which in dede be
sinnes: neuertheles they be not
Imputed for sinnes, yf we be tru-
ly planted in Christe. It is true
that Christe might haue taken a-
way all our immoderate affec-
tions, but he hath left them for the
greater glory of hys father, and
for his owne greater triūph. As
for an example: When a prince
fvyghting w his ennemyes, which
fōtune had h soueraintie ouer his
people, & subdewing the, may kil
them yf he will, yet he preserveth
and

of a sinner.

and saueith theym : And wheras they were lordes ouer his people: he maketh theym after to serue, whom they befoze had reuled.

Nowe in suche a case, the prince doth shewe hym selfe a greater conquerour, in that he hath made theym whiche were reulers to obey: & the subiectes to be lordes ouer them, to whom they serued, then yf he had vtterly distroyed them vpon the conquest. For nowe he leaueth continuall victory to theym, whom he redeemed, wheras otherwise thoccasion of victory, was taken away, where none were left to be the subiectes. Euen so in lyke case, Christe hath left in vs these concupiscences, to thintent they should serue vs, to the exercise of our vertues, where first they did reigne

Application
of the similitude.

The Lamentacion

reigne ouer vs, to therercice of
oure sinne. And it may be plainly
sene, that wheras first they were
suche impedimentes to vs, y^e we
coulde not moue our ielues to-
wardes god, nowe by Christ we
haue so muche strength, that not
withstanding the force of theym,
we may assuredly walke to hea-
uen. And although the chyl dren
of god sūtime doo falle by frail-
tie, into sum sinne, yet that fal-
ling maketh them to humble the
selues, and to reknowlege the
goodnes of god, and to cum to
hym for refuge and helpe. Lyke-
wise Christ with hys death, hath
ouercum the prince of deuilles
with all hys hoste, and hath di-
stroyed them all. For as Paule
sayeth, this is veresified y^e Christe
shoulde breake y^e serpent's heade,
prophe

Victory ouer
the deuill.

Collo. ii.

Genne. iii.

of a sinner.

propheſied by GOD. And al-
though the deuill tempte vs, yet if
by fayth we be planted in Chriſt,
we ſhall not periſh: but rather by
his temptation, take greate force
and might. So it is euident, that
the triumph, victory and glory of
Chriſte, is the greater, hauing in
ſuche ſorte ſubdewed the deuyll,
that wheras he was prince and
lorde of the worlde, holding all
creatures in captiuitie, nowe
Chriſte vſeth him as an Inſtru-
ment to puniſh the wicked, & to
exerciſe & make ſtrong the electe
of god, in chriſtian warrefare.

Chriſte likewise hath ouercom
death in a more glorious man-
ner, (yf it be poſſible) becauſe he
hath not take it away, but leuing
vniuerſally al ſubiect to the ſame.
He hath geuen ſo muche vertue,
and

victory ouer
death.

The Lamentacion

and spirite, that wheras afoze
we passed therto with great feare,
nowe we be bolde through the
spirite, for the sure hope of resur=
recciō, that we receyue it wth Ioye.
It is nowe no more bitter, but
swete: no more feared, but desired:
It is no death, but life. And also
it hath pleased god that the infir=
mities and aduersities doo re=
mayne to the sight of the world:
but the chilozen of God are by
Christ made so strong, rightwise,
whole, and sounde, that the trou=
bles of the worlde, be comfortes
of the spirite: The passions of the
fleshe, are medicines of the soule.
For al maner thinges worketh to
their commoditie and profite: for
they in spirite feelee, that god, their
father, doth gouerne theyn, and
dispolet^h all thinges for their be=
nefite:

Phil. liii:
ii. Cor. i.

All thinges
profit the
chosen.

Roma. viii.

of a Sinner.

nesite: therfore they feele theym
selues sure. In persecucion, they
are quiet, and peacefull: in tyme
of trouble, they ar without wery-
nes, feares, anxieties, suspici-
ons, miseries: and finally all the
good, and euil of the world, wor-
keth to their commoditie. More-
ouer they see that the triumph of
Christ hath ben so great, that not
only he hath subdewed and van-
quished all our enemies, and the
power of theym, but he hath o-
uerthrowne & vanquished them,
after suche a sorte, that al thinges
serue to our helth: he might, and
coule haue taken theym all a-
way, but where then should haue
be our victorie, palme, & crowne:
For wee dayly haue fighes, in
the fleshe, and by the succour of
grace, haue continuall victories,
ouer

The Lamentation

ouer sinne, wherby we haue cause
to glorifie god, that by his sonne,
hath weakened our enemy the de-
uil: and by hys spiryte, geuith vs
strength to vanquishe hys of-
springes. So doe we knowelege
daylie the great tryumphe of our
Sauour, & reioyce in our owne
fightes, the which we can nowise
impute to any wisdomē of thys
worlde: seing sinne to encrease by
it. And where worldlie wisdomē
most gouerneth, there most sinne
ruleth: For as the world is enemy
to god, so also the wisdomē ther-
of, is aduersē to god. And ther-
fore Christ hath declared & disco-
uered the same for foolishnes. And
although he could haue taken a-
waye all worldly wisdomē, yet
he hath left it for his greater glo-
rye, and tryumphe of hys chosen
vesselles;

The wisdomē
of the world.

(1. Cor. ii. iii.)

of a Sinner.

bestelless. For before, wheras it was our ruler against god, nowe by Christe we are serued of it for God, as of a slaue in worldlye thinges. Albeit in supernaturall thinges the same is not to be vnderstand. And further, if any time men would impugne, & gaynsaye vs, wth the wisdom of the world, yet we haue by Christe, somuche supernatural light of the truthe, that we make a mocke of al those that repugne the truthe. Christe also vpon the crosse, hath triumphed ouer the worlde. Firste because he hath discovered the same to be naught, that wheras it was couered with the bayle of Apocrisie, and the vesture of morall vertues, Christ hath shewed that in goddes sight, the righteousness of the worlde, is wickednesse:

Victory ouer
the worlde.

John. xliii.

and

The Lamentacion

John. iij.

Rom. xiii.

How Christ
ans regarde
the worlde.

A conclusion
of the victo-
ries.

John. xvii.

Collo. ii.

And he hath yelded witnes, that
the workes of men, not regenera-
ted by him in fayth, are euell. And
so Chziste hath iudged, and con-
demned the worlde, for naught.
Furthermoze he hath geuen to al
hys, so muche light, and spirite,
that they knowe it, and dispraise
thesame: yea and treade it vnder
their feete, wth al vayne honours,
dignities, and pleasures: not ta-
king the fayre promises, neyther
the offers, whiche it doth present.
Nay, they rather make a scozne
of theym. And as for the threat-
nynges and force of the worlde,
they nothing feare. Nowe ther-
foze we may see howe great the
victorye and triumph of Christ
is, who hath deliuered all those
the father gaue him, fro^m y^e power
of the deuill, cancellynge vpon
the

of a Sinner.

the Crosse, the wytyng of our detes: For he hath delyuered vs, fro the condemnation of sinne, from the bondage of the lawe, from the feare of death, from the daungier of the world, and from all euylles: in this life, and in thother to cum. And he hath enriched vs, made vs noble, & most highlie happie, after suche a glorious, and tryumphant waye, as can not wth tongue, be expressed. And therfore we are forced to say his triumphe is merueylous.

It is also sene & knowen, & Christ is the true Messias, for he hath delyuered man from all euylles, and by hym, man hath all goodnes: so that he is the true Messias. Therfore al other helpers be but vaine, and counterfeyted. Sauours, seeing that by this oure Messias, Christ, wholie and ouely, we be de-

D. llyuered

Christ is
Messias.

The Lamentacion

lyuered from all euylles: and by
hym, we haue all goodnes. And
that this is true, it is euidente and
cleare, because the very true chri-
stian, is a christian by Christ. And
the true christian fealeth inwardly
by Christe, so muche goodnes of
god, that euen troublouse lyfe and
death be swete vnto hym, and mi-
series happie: the true christian by
Christe, is disburdened frō the ser-
uitude of the lawe, hauing the law
of grace (grauen by the spirite) in-
habiting his hart, and from sinne,
that reygned in him, from the pow-
er of the infernal spirites, from dā-
nacion, and from euery euyll: And
is made a sonne of God, a brother
of Christ, heyre of heauen, and lord
of the worlde. So that in Christe,
and by Christ, he possesseth al good
thynges. But let vs knowe, that
Christ

ii. Cor. iiii.

Ro. vii.

The title
of a chri-
stian.

Rom. viii.

of a Sinner.

Christ yet fighteth in spirite, in his elect vesselles, and shall fight euen to the daye of iudgemēt. At which daye, shall that great enemy death, be wholie destroyed, and shall be no more. Then shall the children of god reioyce on him, saying : O death whete is thy victorie & sting? There shall be thē no more trouble, nor sinne, naye, rather none euill : but heauen for the good, and hell for the wicked. Then shall wholie be discovered the victorie and triumphe of Christ: who (after Paul) shall present vnto his father, the kyngdome togihters with his chosen, saued by him. It was no lytle fauour towardes his chyliden, & Christ was chose of god, to saue vs his elect, so highlie, by the waye of the crosse. Paul calleth it a grace, and a moste singuler grace. We

1. Cor. xiii.

1. Cor. xv.

Salua-
cion by
the
Crosse.
Ro. iiii.

D. ii.

maye

The Lamentacion

maye well thinke, that he hauinge
ben to the worlde so valiaunte a
Capitayne of God, was full of
light, grace, vertue and spirite.

Therefore he myght iustelie saye:
Consumatum est. We seing then þ
the ttryumphe and victoꝝy of oure
capitaine Christ, is so merueilous,
gloꝝious and noble, to the whiche
warre we be appoynted, lette vs
force our selues to folowe him, w
bearyng our crosse, that we maye
haue felowshyppe with him in his
kyngdome. Truly it maye be most
iustely verified þ to behold Christ
crucified, in spirite, is the best medi-
tacion that can be. I certeynlye
neuer knewe myne owne miseries,
and wretchednes so wel, by booke,
admonicion, or learnyng, as I
haue doen by lokyng into the spi-
rituall booke of the crucifix. I
lamente

ho. xix.

ho. viii.

The booke
of the cruci-
fix.

of a Sinner.

lamente muche I haue passed so many yeares, not regarding that diuine booke, but I iudged, and thought my self to be well instructed in the same: whereas now, I am of this opinion, that yf God would suffer me to lyue here a. M. yeare, and should study continually in the same diuine booke, I should not be fylled with the contemplacion therof. Neyther holde I my self contented, but alwayes haue a great desier, to learne and study more therein. I neuer knewe myne owne wickednes, neyther lamented for my synnes truly, vntill the tyme god inspired me with his grace, that I looked in this booke. Then I beganne to see perfectly, that mine owne power and strength could not helpe me, & that I was in the Lordes hande, euen as the

A presumptuous trowd

A man is neuer glut with knowledge.

The first lesson in the booke.

D.iii.

cleye,

The Lamentacion

Die. xviij. cleve, is in the potters hand: the I
 began to crye, and saye: Alas lord
 A christi- that euer I haue so wickedlie offē-
 en com- ded the, beyng to me frō the begin-
 playnt. nyng so gracious, & so good a fa-
 ther, & most specially now hast de-
 clared, and shewed thy goodnes
 vnto me, whan in the time I haue
 Doen the mooste iniurie, to call me,
 and also to make me know, & take
 the for my sauoure and redeimer:
 Suche be the wōderful workes of
 god, to cal sinners to repentaunce,
 Math. ix. and to make them to take Christe
 his welbeloued sonne, for theyr sa-
 uiour: this is the gift of god, & of
 Rom. vi. all christians to be required, and
 Desiered. For except this great be-
 nefite of Christe crucified be felte,
 Jo. xv. and fixed surely in mannes harte;
 there cā be no good work Doen, ac-
 ceptable before god. For in Christ
 is all

of a Sinner.

is al fulnes of þ godhead, & in him
are hid al the treasures of wisedōe
and knowledg: euen he is the wa-
ter of life, wherof whosoever shall
drynke, shal neuer more thyrst, but
it shalbe in hym, a well of water,
springinge vp into euerlastynge
life. Saynct Paule sayeth there is
no damnacion to them, that are in
Christ, whiche walke not after the
fleshe, but after the spirite. More-
ouer he sayth: yf when we were en-
emies, we were reconciled to god,
by the death of his sonne: muche
more seying we are reconcyled, we
shalbe p̄serued by his death. It
is no lytle oz smal benefite we haue
receyued by Christ, yf we consydre
what he hathe doen for vs, as I
haue perfectly declared heretofore.
Wherfore I praye the lord þ this
great benefite of Christ crucified,

Christ is
f fulnes
of the god
head.

Col. ii.

Jo. iiii.

Ro. viii.

Pauls
argumēt
Rom. v.

Christian
prayer.

D. iiii. maye

The Lamentacion

maye be stedfastly fixed and prin-
ted in al chztian hartes, that they
maye be trewe louers of God, and
worke as chyl dren, for loue: and
not as seruauntes compelled with
threatnynges, or prouoked with
hyer. The sincere, and pure louers
of god, do embrace Christ, wth suche
feruencie of spirite, that they reioyce
in hope, be bolde in daungier, suf-
fer in aduersitie, cōtinew in praier,
blesse they^r persecutours: further
they be not wise in their owne opi-
nion, neyther high mynded in their
prosperitie, neyther abasshed in
their aduersitie: but humble and
gentle alwayes, to all men. For
they knowe by their fayth they are
members all of one body, and that
they haue possessed all one God,
one fayth, one baptysme, one ioye,
and one saluacion. If these pure,
and

i. Pet. i.

True chzt-
ians

Ro. xii.

Ro. xii.

i. Cor. xii.

Eph. iiii.

of a Sinner

and sincere louers of God, were
thicke sowed, there shoulde not be
so muche contencion & strife grow=
ing on the fieldes of our religion,
as there is. Well, I shall praye to Prayer.
the lorde to take all contencion, &
strife away, and that the sowers of
sedicion, may haue mynde to ccase
their labour, or to sowe it amongst
the stones, & to haue grace, to sowe
gracious vertues, where they may
both roote and bring furth fruite:
with sending also a godlie vnitie,
and con corde amongst all chzisti=
ans, that we maye serue the lorde, Luke. i.
in true holynes of life. The exāple
of good liuinge, is required of all
chzistians, but especially in the ec=
clesiastical pastoures, and shepe=
herdes, for they be called in Scrip=
ture, workemen with god, disbur=
sers of goddes secretes, the light of i. Cor. iii.
D. v. the

The Lamentacion

i. Cor. iiii.
Math. v.

Prea-
ching.

ii. Ti. iiii.

Kyng
Henrye
the. viii.
Moyses.

the worlde, the salte of the earthe.
at whose handes all other shoulde
take comferte, in workyng, know-
lege of gods will, and sight, to be-
cum childzen of the light, and taste
of seasonable wisedoe. They haue
or shoulde haue, the holye spirite
habundauntlie to pronounce, and
set furth, the worde of God, in ve-
ritie and truth: yf ygnoraunce and
blyndnes reygne among vs, they
should with the truthe of goddes
worde, instructe, and set vs in the
truth, and directe vs in the way of
the lord. But thankes be geue vn-
to the lord, that hath now sent vs
suche a godlie & learned kyng in
these latter dayes, to reygne ouer
vs, y with y vertue & force of god-
des worde, hath taken awaye the
bayles, & mistes of erroures, and
brought vs to the knowledge of y
truth,

of a Sinner.

truthe, by the lyghte of Goddes
worde, which was so long hydden
and kepte vnder, that the people
wer nigh famished, & hungred for
lacke of spiritual foode: suche was
the charitie of þ spiritual curates,
& shepherdes. But our Moyses, &
moste godlye, wise gouernour, and
king hath delyuered vs out of the
captiuitie and bondage of Pha-
rao. I meane by this Moyses,
king Henry the eight, my most so-
raigne fauourable lord & husbād,
one (If Moyses had figured any Judge
mo then Christ) through þ excellēt Christely.
grace of god, mete to be an other
expressed veritie of Moyses cōquest
ouer Pharao. And I mene by this
Pharao the bishop of Rome, who Bishop of
hathe bene, and is a greater perse- Rome.
cutor of al true christians, thē euer
was Pharao, of the children
of

The Lamentacion

A Godly
wische.

A sure
lesson.

Good pre-
chers

of Israel. For he is a persecutor of
the gospel, and grace, a setter furth
of all supersticion, and counterfeit
holynes, brynging many soules to
hell, with his alchymie and coun-
terfeit money, deceyuing the poore
soules vnder y^e pretēce of holines:
but so muche the greater shalbe
his damnacion, because he discey-
ueth & robbeth vnder Christes mā-
tle. The Lorde kepe and defend all
mē from his iugglinges & sleigh-
tes. But specially the poore simple
vnlearned sowles. And this lesson
I woulde all men had of hym, that
when they begyn to mislike his do-
yng, then onely begyn they to lyke
god, and certeynlye not before. As
for the spiritual pastoures, & shep-
herdes, I thynke they wyl cleaue
and stycke fast to the worde of god
euen to the death, to vanquish all
gods

of a Sinner.

goddes enemies, yf nede shall re-
quire, all respectes of honour, dig-
nitie, ryches, welth, and theyr pri-
uate commodities layde apart, fo-
llowing also the examples of Christ
& his chosen apostles in preaching
and teaching sincere, pure, & hol-
sum doctryne, and such thinges as
make for peace, with godlye les-
sons, wherwith they may edifie o-
thers, that euey man may walke
after his vocacion, in holynes of
life, in vnitie and con corde, which
vnitie is to be despyed of all true
Christians. It is muche to be lamen-
ted the Scismes, varieties, contē-
cions, and disputacions, that haue
ben, and are in the worlde aboute
Christen religion, & no agremente,
nor concord of the same, amongst
the learned men. Treuly the deuill
hath ben the sowier of the see de of
sedition

i. Ti. ii.

Con-
tentions in
Religion

The de-
uill,

The Lamentacion

warre i religion. sedicion, and shalbe the maynteyner of it, euen tyl gods wyl be fulfilled. There is no warre so cruell and euell, as this: for the warre with the sweorde, killeth but the bodies, and this slepeth many soules: for the pooze vnlearned personnes, remayne confused, and almoste euery one beleueth and worketh, after his owne waye. And yet there is but one truthe of goddes worde, by the whiche we shalbe saued. Happye be they that receyue it, and moste unhappye are they, whiche neglecte and persecute the same. For it shalbe moze easie for Sodome and Gommoz at the day of iudgement, then for them: and not without iuste cause, yf we consider the beneuolence, goodnes, & mercy of god: who hath declared his

ii. Cor. i.

One
truthe.

Isa. i.

Persecu-
tors of
the word
Math. x.

of a Sinner.

his charitie towardes vs, Greater,
and moze inestimable, then euer he
dyd to the Hebꝛues . For they Heb. x.
lyued vnder shadowes and figu-
res, and were bound to the law.

And Christe (we being his grea- Gal. liii.
test ennemies) hath deliuered vs
from the bondage of the lawe, and
hath fulfilled all that was figu- Math. xi.
red in their lawe , and also in their
pꝛophesies , shedyng his owne
pꝛecious bloode , to make vs the
chyldeꝛen of his father, and his bꝛe-
thꝛen , and hath made vs free, ii. Cor. iii.
settyng vs in a godlye libertie:

I meane not licence to synne, as Christien
manye bee glad to interprete the libertie.
same, when Christien libertie is
godlye entreated of . Trewlie
it is no good spirite that moueth
men to synde fault, at euery thing,
and

The Lamentacion

Holy wor-
kes.

Few know
the true ho-
liness.

Math. xii.

and when thinges may be wel ta-
ken, to peruert them into an euell
sence and meanyng. There bein the
world, many speakers of holines, &
good workes, but very rare and
and seeldome is declared, which be
the good and holy workes. The
workes of the spirite be neuer al-
most spoken of. And therfore ve-
ry fewe knowe what they be. I am
able to iustifie the ignorance of the
people to be great, not in this mat-
ter alone, but in many other, which
were most necessary for christians
to know. Bicause I haue had iust
profe of y^e same, it maketh me thus
muche to say with no lytle sorowe
and grieve in my harte, for suche a
miserable ignorance, and blynd-
nes amongst the people. I doubte
not but wee can saye al, Lorde,
Lorde: but I feare god may saye
vnto

of a Sinner.

buto vs, this people honozeth me
with their lippes but their hartes

Mat. xv.

be far from me. God despyzeth no-
thing but the harte, and sayeth he
will be worshipped in spirit and
truthe. Christ condemned all Hi-

Jo. iiii.

pocrisie and feyned holynes, and
taught sincere, pure, and true god
lynnes: But we worse the frantike,

oz blind, will not folowe Christes
doctrine, but trust to mennes doc-
trines, iudgementes, and sayin-
ges, which dimineth our eyes: and
so the blinde leadeth the blinde,

Tradiciōs
of men.

Math. xv.

and both fal into the dyche. Tru-
lye in my simple, and vblearned
iudgement, no mannes doctrine
is to be esteemed oz preferred lyke
vnto Christes and the Apostles,
noz to be taught as a perfect and
true doctrine, but euen as it doth

The worde
of god is v-
onelye sure
doctrine.

E.i.

trine

The Lamentacion

The cause
of the estima-
cion of tra-
ditions.

trine of the gospell. But yet those
that be called spiritual pastours,
although they be moſte carnall,
as it doth very euidently & plain-
lye appere, by their frutes, are so
blynded with the loue of them sel-
ues, and the worlde, that they ex-
toll mennes inuencions and doc-
trines, before the doctrine of the
gospel. And whē they be not able
to maynteyne their owne inuenci-
ons, and doctrine with any iote of
the scripture, then they most cruel-
lye persecute them that be contra-
ry to y same. Be ſuche y louers of
Chriſt: naye, nay: they be the lo-
uers of the wicked Hammo, nei-
ther regardyng God nor his ho-
nor. For fylthy lucre hath made
them almoſte mad, but frantypke
they be doubteles. Is not this
miſerable ſtate of ſpirituell men
in the

of a Sinner.

in the world, muche to be lamented
of al good christiāns: But yet I cā
not allow, neyther prayse al kynd
of lamentacion, but suche as maye
stande wth Christiā charitie. Cha-
ritie suffereth long, and is gentle,
enuyeth not, b^oppraydeth no man,
casteth frowardely no faultes in
mēnes teath, but referreth al thin-
ges to god: beynge angry without
sinne, refozmyng others withoute
their sclaunders, carrieng euer a
storehouse of mylde woordes to
perce the stony herted menne. I
would all christians, that like as
they haue professed Christ, would
so endeuoure themselves to fo-
lowe him, in godly lyuing. For
we haue not put on Christ to liue
anye moze to oure selues, in the
vanities, delites, and pleasures
of the worlde, and the flesshe,

1. Cor. xiii.
Charitie.

Ephc. iiii.

A godly
wise.

Ephc. iiii.

E.ii.

luf=

The Lamentacion

Gala.v. Suffrynge the concupiscence and carnalitie of the fleshe, to haue his full swinge : For we muste walke after the spirite, and not after the fleshe, for the spirite is spirituall, and coueteth spirituall thinges : and the fleshe carnall, and desireth carnall thinges : the menne regenerate by Christe, despise the worlde, and all the vanities and pleasures therof. They be no louers of themselves, for they fele howe euill and infirme they be, not beyng able to do any good thyng without the helpe of God, from whome they knowlege all goodnes to procede. They flatter not themselves, with thinking euery thing whiche shyneth to the worlde, to be good and holpe, for they knowe all externe & outward workes be they neuer so glo-

of a Sinner.

glorious & fayre to þ world, may
be doen of the euill, aswell as of
the good: and therfore they haue
in very litle estimacion, the oute-
warde shewe of holynes, because
they be all spirituall, castyng vp
their eyes vpon heauēly thinges:
neyther lokyng nor regardyng
the earthly thinges, for they be to
them vyle, and abiect. They haue
also the simplicitie of the doue, &
the policie of the Serpent: for by
simplicitie, they haue a desire to
do good to all men, and to hurte
no man, no though they haue oc-
casion geuen. And by policie they
gyue not, nor minister anye iuste
cause to anye man, whereby their
doctrine might be reproued.

They be not also as a reede sha-
ken with euery wynde, when they
be blasted with the tempestes, &
storines

Simple
wisdom in
men.
Mat. v.

Christen
constancy.
Math. xi.

The Lamentacion

ii. Cor. iiii.

i. Pet. ii.

Example of
a christen
man.

Christen cō-
tentacion.

Math. xvi.

stormes of the world, the remaine
they most firme, stable, and quiet,
feeling in spirit, that god (as their
best father) doeth sende and suffer
all thynges for theyr benefitte,
and commoditie. Christe is to the
a rule, a line, an example of Chri-
stien life. They be neuer offended
at anye thyng, althoughe occasi-
on be ministred vnto them: for
like as Christ when Peter would
haue withdraue hym from death,
answered, and sayde: goe backe
from me Sathan, for thou offen-
dest me, that is: as muche as lieth
in the, thou gyuest me occasion
with thy woordes, to make me
withdraue my selfe from death,
althoughe I yelded not therto,
for this thy procurement canne
not extinguishe the brennyng
desier I haue, to shed my blood
for my

of a Sinner.

for my chosen: Euen so the perfect
men are neuer offended at anye
thyng. For although the worlde
were full of sinne, they would not
withdawe themselves from do-
ing of good, nor ware colde in the
loue of the lord. And muche lesse
they would be moued to be euill:
yea rather they be so muche the
more moued to do good. The re-
generated by Christ, are neuer of-
fended at the workes of god, be-
cause they knowe by faythe, that
God doeth all thinges well. And
that he can not erre neyther for
want of power, nor by ygnoraunce
nor malice: for they knowe hym
to be almightie, and that he se-
eth all thynges, and is mooste ha-
bundauntlye good: they see and
feelee in spirite, that of that wyl,
mooste highlie perfect, can not but
proccade

The wor-
kes of god
offende not
the christia.

Heb. iiii.

The Lamentacion

proceade moſte perfecte workes.

The wor-
kes of me
offend not
the Chri-
ſtian.

Likewiſe they be not offended at
the workes of men: for if they be
good, they are moued by them to
take occaſion to folowe them, and
to reknowledge the goodnes of
god, with geuing of thankes, and
prauiſing his name, dayly & more:
but yf they be indifferent, & ſuche
as maye be done with good and
euill ententes, they iudge the beſt
parte, thinking they may be doen
to a good purpoſe, and ſo they be
edified: but yf they be ſo euil, that
they canne not be taken in good
parte, by anye meanes, yet they be
not offended althoughe occaſion
be geuen, nay rather they be edy-
fied, in as muche as they take oc-
caſion to be better althoughe the
contrary be miniſtred vnto them.
Then begynne they to thinke and
ſaye

Mat. vii.

Eph. b.

of a Sinner.

saye thus: yf god had not p̄ser-
ued me with his grace, I shoulde
haue committed this sinne, and
woꝛse. O howe muche am I bound
to cōfesse, and knowlege the good-
nes of god. They go also thin-
king and saying further. He that
hath sinned, maye be one of gods
electe: peraduenture the lord hath
suffered him to fall, to the entente
he maye the better know himselfe.
I knowe he is one of them that
Christ hath shed his bloude for,
and one of my christen brethren.
Cruely I wyll admonyshe, and
rebuke hym, and in case I fynde
him desperate, I wyll comforte
hym, and shewe hym the greate
goodnes and mercye of God, in
Christ: and with godly consolaci-
ons I will see, yf I can lifte him
vp. And thus ye maye see howe y

The chri-
stian pro-
fiterh by
synne,
ps. cxlv.

E. v.

men

The Lamentacion

weaklyue
ges mis-
like al thi
ges.

Act. xiii.

men regenerated by Christe, of e-
uery thyng, winne, and receyue
fruite. And contrarype the yong-
linges and vnperfect, are offen-
ded at small tryfles, takyng eue-
ry thing in euyl parte, grudging
and murmurypng agaynste their
neyghboure: & so muche the more
as they shew them selues feruent
in their so doyng, they are iudged
of the blynde worlde, and of them
selues, great zealebearers to god.
Yf this were the greatest euill
of these younglinges, it were not
the moste euyl: but I feare they
be so blynde and ignoraunte, that
they are offended also at good
things: and iudge nothing good
but suche as they embrace & esteeme
to be good, with murmuringe a-
gainst al suche, as folow not their
wayes. Yf there be any of this
sorte,

of a Sinner.

sort, the lord geue the light of his
truth y they may encrease & grow
in godly strength. I suppose if
suche yōglings & vnperfect, had
sene Christ, and his disciples, eate
meate w vnwashed hādes, or not
to haue fasted with y Phariseis,
they would haue ben offēded, seig
him a breaker of mēnes tradiciōs:
their affections dispose their eies
to se through other men, & they se
nothing in theselues: where chari-
tie (although it be moſte fullest of
eyes to see the faultes of others,
whome it coueteth to amēde) thin-
keth none euil, but discretely and
rightly interpreteth all thynges:
by y which moze iustly & truly, e-
uery thing is takē. Now these su-
perſtitious weaklinges, yf they
had ben cōuerſaūt with Christ, &
ſeen him leade his liefe ſumtime
with

Godly.

Mat. xv.

Mat. ix.

1. Cor. xxi.

The Lamentacion

with wemē, sumtime with Sama-
ritanes, wth Publicanes, sinners,
& with the phariseis, they woulde
haue murmured at him. Also yf
they had sene Mary powze vpon
Christ, the preciousse oyntmente,
they would haue sayde with Ju-
das, this oyntmente inight haue
bene solde, and geuē to the pooze.
Yf they also had sene Christ with
whippes drie out of the temple,
those that bought and sould, they
woulde furthwith haue iudged
Christ to haue ben troubled and
moued with angre, and not by
zeale of charitie. How would they
haue bene offended, yf they had
seen him gooen to the Jewes
feast, heale a syckeman vpon the
Saboth daye, practyse with the
woman of Samary, ye and shew
vnto her, of his moste diuine doc-
trine

mat. xxvi.

Mat. xxi.

Jo. vii.

Mat. xii.

Jo. iiii.

of a Sinner.

trine and life: They woulde haue taken occasion to haue hated and persecuted hym, as the Scribes and Phariseis dyd. And euen so shoulde Chyste the Sauoure of the worlde, haue bene to them an offence and ruine. There be an other kynde of litleones vnperfect, which are offēded after this sorte and maner: as when they see one that is reputed and esteemed holy, to commit synne, furthwith they learne to doe that, and worse, and waxe colde in doing of good, and confirme theselues in euil: & then they excuse their wicked lyfe, publishing the same, with the sclaunder of theyr neyghbor. If eny mā reprove them, they saye: suche a man dyd this, and worse. So it is euident that suche persōs would Denye Chyste, yf they sawe other men do

Rom. ix.

A second
sorte of
weaknes-
ses.

The Lamentacion

men do the same. If they went to Rome, and saw the enormities of the prelates whiche is sayde to reigne there emonges: I doubt not yf they sawe one of them sinne which were reputed and take for holy, theyr fayth shoulde be losse, but not the fayth of Christ, which they neuer possessed: but they should leaue that humayne opinion, whiche they had of the goodnes of prelates. For yf they had the faythe of Christe, the holye ghoſte shoulde be a witnes vnto them, which shoulde be mighty in them, that in case all the world would denye Christ, they woulde remayne firme & stable in the true faith. The phariseis also, toke occasion of y^e euil of others, to waxe hautie & proude, taking theselues to be

Ephc. i.

Phariseis.

of a Sinner.

to be men of greater perfection
thē any other, bicause of their ver-
tue, even as the Pharisei did, whē Lu. xviij.
he sawe the publicanes submissi-
on: and so they be offended, with
euerie litle thinge, iudging euill,
murmuring agaynst their neygh-
bour, and for the same, they are of
manye, reputed and taken for the
more holy and good: wheras in
deade, they be the more wicked.

The most wicked persons are of-
fended even at themselues: for at
their litle stabilitie in goodnes,
and of their detestable and euill
lyfe, they take occasion to de-
spayze: Where they oughte the
more to commit themselues to
god, asking mercye for theyr of-
fences. And furthwith to gyue
thankes, yf it hath pleased him of
his goodnes, to suffer them so lōg
a time.

The Lamentacion

Wicked
men mis-
like good
thinges.

Ps. cxxvii

Offere of
Gods es-
lection.

Rom. ix.

Rom. xi.

Ps. cxxiii.

a tyme. But what needeth it any
more to saye, the euyl men are of-
fended euē at the workes of god.
They see god suffer synners, ther-
fore thinke they, sinne displeaseth
him not : And because they se not
the good rewarded with riches,
oftentymes they imagin , that
god loueth them not : it seemeth
to them god is parciall , because
he hath elected sum, and sum re-
proued . And therfore they saye,
that the elected be sure of saluacti-
on, takyng by y^e occasion to do e-
uyl ynough, saying : whatsoeuer
god hath determined, shalbe per-
fourmed. Yf also they see the good
men oppressed , and the euill men
exalted, they iudge god vniust, ta-
king occasion to lyue euelly, say-
ing: inasmuche as god fauoureth
the naughty men, let vs doe euyl
ynough,

of a Sinner,

ynough, to thentent, he dooe vs
good. Yf then the wicked be of- Roma. iiii.
fended euen at god, it is no won-
dre yf they be offended at those
that folow, & walke in his pathes
and wayes. Nowe I will speake Mayne gos-
pellers.
with greate dolour, and heuynes
in my harte, of a sorte of people,
whiche be in the worlde that be
called professors of the gospel, &
by theyr wordes doe declare and
shewe, they be muche affected to
thesame. But I am afrayed, sum
of them do builde vpon the sand,
as Simon Magus did, making Actes. xiii.
a weake foundacion. I meane,
they make not Christe their chie-
fest foundacion, professing hys
doctryne of a sincere, pure, and
zelous mynde, but eyther for by-
cause they woulde be called gos-
pellers to procure sum credit, &
I. i. good

The lamentacion;

Gal. v.

Roma. ii.

good opinions, of the true and
very fauourers of Christes doc-
trine, eyther to finde out sum car-
nall libertie, eyther to be conten-
tious disputers, fynders, or re-
bukers of other mennes fautes,
or elles finally to please and flat-
ter the worlde: suche gospellers
are an offence, and a klaunder
to the worde of God, and make
the wicked to reioyce, and laugh
at theym, saying: behold I praye
you theyr fayre frutes. What
charitte? what discrecion? what
godlynnes? holynnes, or puritie of
life is amongst the? Be they not
great auengears, foule glottons,
flaunders, backbyters, ad-
uouterers, fornicatours, swea-
rers, and blasphemers? yea, and
wallow, and tumble in al synnes:
These be y frutes of theyr doc-
trine,

of a Sinner.

trine. And thus it may be seene
how the worde of GOD is euill
spoke of through licentious and
euil liuing: and yet the worde of
God is all holpe, pure, sincere,
and godlye, beyng the doctryne
and occasion of al holie and pure
liuing: It is the wicked that per-
uerteth all good thinges, into e-
uill, for an euil tree cannot bring
furth good fruite. And whe good
seed is sown in a barreyne and
euill ground, it yeldeth no good
corne and so it fareth by the word
of god: For when it is heard and
knowe of wicked me, it bringeth
furth no good fruit: but when it
is sowe in good ground, I meane
the hartes of good people, it brin-
geth furthe good fruit aboun-
dantly: so that the want & faute is
in men, and not in the worde of

J. ii.

god

But! saying
flaunderseth
the best pro-
fection.

Psal. xii.

Math. vii.

A simple
rude.

Math. xiii.

Applicatio

The lamentacion:

Prayer.

John. i.

Matth. xii.

Psalm. i.

Reading
of the scrip-
ture.

god. I praye god all men & wo-
men may haue grace to becum
meete tillage for the fruites of the
gospel, and to leaue onelye the
tangling of it: for only speaking
of y^e gospel, maketh not men good
christians, but good talkers,
excepte they^r factes and workes
agre with the same: so then they^r
speache is good, because they^r
hertes be good. And euē as much
talke of the worde of God, with-
out practising the same in our ly-
uing is euill and detestable in the
sight of god, so it is a lamenta-
ble thing to heare howe there be
many in y^e worlde, that do not wel
digest the reading of scripture, &
doo commende and prayse Ig-
norauce, and saye that muche
knowlege of gods worde, is the
original of al discencion, scismes,
and

of a Sinner?

and contencion, and maketh me
hawte, proud and presumptuous
by readyng of the same. Thys
maner of saying is no lesse than
a playne blasphemie agaynst the
holy gost. For the spirite of God
is the authour of his worde, and
so the holy goste is made the au-
thour of euill, whiche is almoste
great blasphemie & (as the scrip-
ture sayeth) a synne that shal not
be forgeuen in this worlde, ney-
ther in the other to cum. It were
al our partes and duties, to pro-
cure and seeke all the wayes and
meanes possible, to haue moze
knowledge of goddes wordes, set
furthe abroad in the worlde, and
not allowe Ignoraunce, and dis-
commende knowledge of gods
woorde, stopping the mouthes of
the vblearned, with suttle and
crafty

The worde
of God.

Iohn. xvi.

Math. xii.

knowledge
wished a-
gainst igno-
raunce.

The lamentacion

crafty persuasions of Philosophie, and Sophistrie, wherof cometh no fruite, but a greate perturbation of the mynde, to the simple & ignorant, not knowing whiche way to turne theym.

For howe is it not extreame wickednes, to charge the holy sanctified woord of God, with thoffences of man? To allege the scriptures to be perillous learnyng, because certayne readers therof, fall into heresies? These menne might be forced by thys kynde of argumente, to forsake thuse of fyer, because fyer burned theyr neighbours house, or to absteyne from meate or drynke, bicause they see many surfepte.

O blynde hate, they sklaunder God for mans offence, and excuse the man whom they see offende, & blame

Like reason
lyke conclus
tion.

of a Sinner

blame the scripture, whiche they
cannot improue: Yea I haue
heard of sum that haue very well
vnderstande the latin tong, that
when they haue hearde learned
men, perswade to the credite and
beliefe of certeyne vnwritten ve-
rities (as they call the ym) whiche
be not in scripture exprested, and
yet taught as doctryne aposto-
like, and necessary to be beleued:
they haue ben of thys opinion,
that the learned menne, haue mo
Epistles written by thapostles
of Christ, then we haue abroad in
the Cannon of tholde and newe
Testament, oz knowen of any,
but only to them of the Clergie.
Whiche beliefe I did not a lytle
lament in my harte, to heare that
any creature should haue suche a
blinde ignoraunte opiniō. Some
kinde

Good latta
rites and es
ul diuines.

Forged wry
tings.

The lamentacion

The vn-
lerned be
taught by
grace.

This age
requyret
lernyng.

Wordly
childzen.

Mat. xxiii

kinde of simplicitie is to be pray-
sed, but this simplicitie without
the veritie, I can neyther prayse
noz allowe. And thus it may be
seen, howe we that be vnlettered,
remayne confused, withoute god
of his grace, lighte our hartes w
a heauenly light, and knowledge
of hys wil, for we be geuen of our
selues to beleue men better then
god. I pray god sende all lerned
meine the spirite of god aboun-
dantly, that theyr doctryne may
bryng furthe the fruites thcrof.
I suppose there was neuer more
nede of good doctryne to be set-
furth in the worlde, than nowe in
thys age: for the carnall childzen
of Adam be so wise in theyr gene-
ration, that if it wer possible, they
woulde deceyue the childzen of
light. The worlde loueth hys
owne

Of a Sinner.

owne, and therfore they factes & doynge be highly esteemed of the world: but the children of god are hated, because they be not of the worlde, for theyre habitacion is in heauen, and they do dispise the worlde as a most vile slaue. The fleshy children of Adam bee so politicke, subtil, craftie, and wise, in theyre kynde, that the electe should be illuded if it were possible: for they are clothed with Christes garment, in vtter apperance, with a fayer shewe of all godlines, and holines in theyre wordes, but they haue so shorne, nopped, & turned Christes garments, & haue so disguised theym selues, that the children of light, beholdyng theym with a spirituall eye, accounte and toke theym for men whiche haue solde theyre masters

John. xvi.
Godes chil-
dren.
ii. Cor. v,

The lamentacion

Like garnēt
like men.

Crafty tay-
lozs.

Gods chil-
dren be wise,

B. of Rome:

masters garment, & haue stolne a
pece of euery mans garnēt: yet
by theyr subtill arte, and craftie
wittes, they haue so sette those
patches and pieces together, that
they do make the blind worlde, &
carnal mē, to beleue it is Christes
very mantle: but the children of
light, knowe the cōtrary, for they
are led by the spirite of god to the
knowledge of the truthe, & there-
fore they discern and iudge all
thinges right, and knowe from
whence they cū, euen fro the bi-
shop of Rome, & his membres,
the head spring of al pride, vaine-
gloxie, ambition, hipocrisie, and
fayned holynes. The children of
god be not abashed, although the
worlde hate theym, they beleue
they are in the grace and fa-
uour of God, and that he as a
best

Of a Sinner.

best father, doeth gouerne theym
in all thynges, putting away fro
theym al bayne cōfidence, & trust
in theyr owne doinges: for they
knowe, they can doe nothing but
sinne of theym selues: they be not
so folish & childish, not to geue
God thanks for theyr eleccion,
which was before y^e beginning of
the worlde: for they beleue moste
surely, they be of y^e chosen, for the
holy gooste doeth witnes to their
spirite, that they be the childre of
god, and therfore they beleue god
better than man. They say with
saynt Paule: who shall seperate
vs from the loue of god: shal tri-
bulacion: anguish, persecucion,
hunger, nakednes, peryll, or
swearde: as it is wrytten: for thy
sake are wee kyled all day long,
& are counted as shepe appoynt-

ted

Roma .viii.

Ephe. i.
Sure sayth

Roma. viii.

Roma. viii.

The lamentacion

ted to be slayne. Neuertheles in
al these thinges we ouercum, tho-
rowe hym that loueth vs: for I
am sure, & neyther death, neyther
life, neyther aungelles, nor rule,
neyther power, neyther thinges
present, neyther thinges to cum,
neither quantitie or qualitie, ney-
ther any creature, shalbe able to
departe vs from the loue of god,
whiche is in Christ Iesu our lord
They are not by this godly fayth
presumptuously enflained, nor
by the same becum they leuse, i-
dell or slowe in doinge of godly
workes, as carnall men dreame
of them: so much the more feruent
they be in doing moste holy and
pure workes, whiche god hath
commaunded theym to walke in:
They wandze not in mennes tra-
ditions and inuencions, leauing
the

Of Godly
faythe no es-
ail commeth.

of a Sinner.

the moſte holpe and pure pre-
ceptes of god vndone, which they
knowe they be bounde to obſerue
& kepe. Alſo they worke not like
hierlinges for meede, wagies, or
rewarde, but as louyng childꝛen
without reſpect of lucre, gayne or
hyer. They be in ſuche libertie of
ſpirit, and ioye ſomuche in god,
that theyꝛ inwarde conſolacion
cannot be expreſſed with tongue:
all feare of dampnacion is gone
fro them, for they haue put their
whole hope of ſaluacion in hys
handes, that will & can performe
it, neyther haue they any poſte or
piller to leane to, but god and his
ſmothe and vnwrinkled churche.

For he is to theym all in all
thinges, and to him they leane, as
a moſt ſure ſquare pillar, in proſ-
peritie and aduerſitie, nothyng
doubt=

Math. x v.

1. Pe. 1.

The lamentacion

Gods se-
cretes;

Eccle. iii.

Collo. ii.

i. Timo. vi.

Preteroga-
tine of the
Scripture.

doubting of hys promises and
covenantes, for they beleue most
surelye they shalbe fulfilled. Also
the childre of god be not curiouse
in searching the highe misteries
of god, whiche be not mete for the
to knowe: neither do go aboute w
humayne and carnall reasons, to
interpret scripture, perswading
men by theyr subtil wittes and
carnall doctrine, y^e muche know-
ledge of scripture maketh menne
heretikes, without they tempze it
with humayne doctryne, Sophi-
strie, Philosophie, and Logicke:
wherwith to be seduced accor-
ding to the tradicions of menne,
after y^e ordinaunces of the world,
& not after Christ. Saynt Paule
doeth moste diligently admonish
vs, which artes are not conueni-
ent & meete to be made chekmate
with

of a Sinner.

With scripture: for the scriptures
be so pure and holy, that no per-
fection can be added vnto them.

Similitud.

For euen as fine golde doeth
excell all other mettals, so doeth
the woorde of god, all mens doc-
trines. I beseeche the lord to sende
the learned and vnlarned suche
aboundaunce of hys holy spirit,
that they may obey and obserue
the most sincere and holpe woode
of god, & shewe the frutes therof,
whiche consisteth chiefly in cha-
ritie and godly vnitie: that as we
haue professed one god, one faith,
and one Baptisme: So we may
be all of one minde, and one ac-
corde, putting away all biting &
gnawing: for in backbiting, slan-
deringe, and misrepeating oure
christen brethren, wee shewe not
our selues the disciples of Christ,

Applicatio.

whom

The lamentacion

Christ is our
example.

Prayer.

Math,

Psal. xxxviii

whom we professe. In hym was
most high charitie, humilitie, and
paciencie, suffering most pacient-
ly al ignominie, rebukes, & flau-
ders, praying to hys eternall fa-
ther for his enemyes, with moste
feruent charitie: and in al thinges
did remit his wil, to hys fathers,
as the Scripture doeth witnes,
whan he prayed in the mounte:
A goodly example and lesson for
vs to folowe at al times and sea-
sons: aswell in prosperitie, as in
aduersitie, to haue no will but
goddes wil, committing and lea-
uing to hym, all our cares & grie-
fes, and to abandon al oure poli-
cies and inuencions, for they be
moste vayne, and folish, and in-
dede very shadowes & dreames.
But we be yet so carnall & flesh-
ly, that wee cum hedlyng, lyke
viii

of a Sinner,

unbridelled coltes, wout snaffle
or bit. Yf we had the loue of god
printed in oure hartes, it woulde
kepe vs backe from runnyng a-
stray. And vntill suche tyme as it
please god to sende vs thys bit to
holde vs in, we shall neuer runne
y right way, although we speake
and talke neuer somuche of god
and hys worde. The true follow-
ers of Christes doctryne, hathe
alwayes a respecte, and an eye to
theyr vocacion. If they be called
to y ministerie of Goddes word,
they preache & teache it sincerely,
to the edifyng of others, & shewe
theym selves in their liuing, fo-
lowers of the same. If they be
married men, hauing childzen and
familie, they nourish & bring them
vp, without all bytternes, and
fiercenes, in the doctryne of the

The loue of
God.

Euery man
attende to
his vocacio

preachers.

ii. Cor. iiii.

Lay men.

Ephe. vi.

G.i.

lorde,

The lamentacion

lorde, in al godlynes and vertue,
committing the instruccion of o-
thers, which apperteyneth not to
theyr charge, to the reformation
of god, and hys ministers, whiche
chiefly be kinges, & princes, bea-
ring the swerde euen for that por-
pose, to punish the euill doers. If
they be childre they honour theyr
father & mother, knowing it to be
goddes commaundement, & that
he hath therto annexed a promise
of long life. If they be seruautes,
they obey and serue theyr masters
with al feare and reuerence, euen
for the lordes sake, neyther with
murmuring nor grudgyng, but
with a free herte and minde. If
they be husbandes, they loue their
wives, as theyr owne bodies, af-
ter the example as Christe loued
the congregacion, and gaue hym
selfe

Roma. xiii.
Children.

Deut. v.
Seruautes

Ephe. vi.
husbandes

Ephe. v.

of a Sinner.

Selfe for it, to make it to hym a
spouse, without spot or wrinkle.
Yf they be women maryed, they
lerne of Saynt Paule, to be obe-
dient to theyr husbandes, and to
keepe silence in the congregaciō,
& to learne of theyr housbandes,
at home. Also they weare suche
apparell as becommeth holines,
and comly vsage, with sobernes:
not beyng accusers, or detrac-
tors, not geuen to muche eating
of delicate meates, and drynking
of wyne, but they teache honest
thinges, to make the yong womē
sobre minded, to loue theyr hous-
bandes, to loue theyr children, to
be discrete, chaste, huswiflie, good,
obedient vnto theyr husbādes:
that the worde of god be not evil
spoken of. Merely yf all sortes of
people would loke to theyr owne
vocacion,

Wives.

Obedience.

1. Timo. ii.
Silence.

Apparell.

1. Timo. ii.

1. Petri, iii.

The lamentacion:

Quet much
eie sight.

Math. vii.

Selfe loue.

vocation, and ordeyne the same according to Chrestes doctrine we should not haue so many eyes & eares to other mennes fautes as we haue. For we be so busye & glad to finde & espie out other mennes doinges, that we forget, & can haue no time to wepe & ponder oure owne, whiche after the woorde of god, we ought first to reforme: and then we shall the better help an other wth the strawe out of hys eyes. But alas we be so muche geuen to loue and to flatter our selves, and so blinded with carnall affections, that we can see and perceyue no faute in our selves. And therfore it is a thing very requisite & necessarie for vs to pray all with one herte, and mynde to god, to geue vs an heuenly light & knowlege of our out owne miseries, & calamities &

of a Sinner

We maye see them & acknowledge
them trulve befoze hym. Yf any
man shalbe offended, at thys my
lamenting y fautes of me, which
be in the worlde, fantasying with
theym selues, that I do it eyther
of hatred, oz of malice, to any sort
oz kynde of people: verely in so
doing they shall dooe me greate
wrong, for I thanke God by
hys grace. I hate no creature:
yea, I woulde save more to geue
witnes of my conscience, y nether
life, honour, riches, neyther what
soever I possesse here, whiche ap=
perteyneth vnto myne owne pri=
uate commoditie, be it neuer so
deerlie beloued of me, but moste
willinglie and gladly I woulde
leauē it to winne any manie to
Christ, of what degre oz sorte, so=
euer he were. And yet is this no=
thing

A conclusi-
on with an
answere to
obiectiōs.

The lamentacion

thing in comparison to the charitie that God hath shewed me, in sending Christe to dye for me: no yf I had all the charitie of Angelles and apostles, it shoulde be but like a sparke of fyre compared to a greate heape of burning cooles. God knoweth of what intent and minde I haue lamented mine owne sinnes, & fautes, to the worlde. I trust no bodye will iudge I haue doon it for prayse, or thanke of any creature, since rather I might be ashamed then reioyce, in rehersall therof. For yf they knowe howe little I esteeme, and wey the prayse of the worlde, that opinion were soone remoued & taken away: for I thanke God (by his grace) I knowe the world to be a blinde Iudge, & the prayses therof, vayne, & of little moment

It is lawefull
to bold in god

of a Sinner,

ment : And therfore I seeke not
the prayles of the same, neither to
satisfie it, none other wise, then I
am taught by Christ to dooe, ac-
cording to Christen charitie. I
woulde to god wee would al (whē
occasion doth serue) confesse oure
faultes to the world, al respectes
to our owne commoditie, laied a-
parte. But alas, selfe loue doeth
so muche reigne amongst vs,
that as I haue sayde before, wee
can not espie our owne fautes.
And although sometime we finde
our owne gylte, cyther wee be fa-
uourable to interpzet it no sinne,
oz elles we be ashamed to confesse
our selves therof. Yea and we be
soze offended & grieved to heare
our fautes charitablie, & godly
tolde vs of other, putting no dif-
ference betwene charitable war-
ning

Godly wish.

Shame hinders
direct confession,

The lamentacion

1. Cor. vi.

ning, and malicious accusinge.
Trulie if we sought goddes glo-
ry, as we should do in al thinges,
we shoulde not be ashamed to cō-
fesse our selves, to digresse from
goddes preceptes and ordinaun-
ces, when it is manifest we haue
doon and dayly doo. I pray god
our owne fautes and deades cō-
demne vs not, at y last day, when
euery mā shalbe rewarded, accor-
ding to hys doinges. Truly yf
we dooe not redresse and amende
our liuing, according to the doc-
trine of the gospell, we shall re-
ceiue a terrible sentence, of Christ
the son of god, whē he shal cum to
iudge & condemne al transgres-
sours and breakers of hys pre-
ceptes, & cōmaundementes, & to
rewarde al his obedient & louing
childzen, we shall haue no manne
of

Math. xxv.

A trewe
th. etning.

Domesdaye
compared to
a lawedaye.

of a Sinner .

of lawe to make our plea for vs;
neyther can wee haue the day de-
ferred, neyther will the iust iudge
be corrupted wth affeccion, bribes,
or rewarde, neyther will he heare
any excuse or delaye, neyther shal
this Saynt, or that martir, helpe
vs, be they neuer so holie, neyther
shal oure ignoraunce saue vs fro
damnacion. But yet wilful blind-
nes, & obstinate ignoraunce, shal
receyue greater punishment, and
not without iust cause. The shall
it be knowen who hath walked
in the darke, for all thinges shall
appere manifest, before him. Noo
mannes deades shalbe hiddē, no,
neyther woordes, nor thoughtes:
the poore & simple obseruers of
goddes cōmaundementes, shalbe
rewarded with euerlastyng life,
as obedient childzen to the heuē-
ly

Wth full spn
is & greatest.

Apo. xxi.

The lamentacion

Reward of
sinners.

Prayer:

Matt. xlv.

ly father. And y^e transgressours,
adders, and diminishers of the
lawe of god, shall receyue eternal
damnaciō, for they^r iust reward.
I beseeche god we may escape this
fearfull sentence, and be founde
suche faythfull seruautes, and
louing childzen, that wee maye
heare the happy, comfortable, &
moste ioyfull sentence, ordeyned
for the childzen of God, which is:
Come hither ye blessed of my fa-
ther, and receyue the kingdom of
heauen, prepared for you before
the beginning of y^e world: Unto
the Father, the Sonne, and the
Holy goste, be all honour &
glory worlde without
ende. Amen.

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